

# The American Spiritualist.

PUBLISHED BY THE AMERICAN

PHENOMENAL AND PHILOSOPHICAL.

SPIRITUALIST PUBLISHING COMPANY.

VOL. 2; No. 20.

CLEVELAND, O., SATURDAY, OCTOBER 9, 1869.

\$1 A VOLUME.

## The Sentinel of Light.

BY MRS. M. J. KUTZ, TO MR. AND MRS. WM. FOOT  
OF BOSTWICK LAKE, MICH.

I saw beside a golden door,  
That opened past yon starry shore,  
A smiling angel stand;  
With gleaming curls of golden hair,  
And shining garments light as air,  
Woven in Summer Land.

I saw her pass that golden door,  
And on the star-bespangled shore  
Appeared a pathway bright;  
And there the angel's sandeled feet,  
Walked to and fro with solemn beat—  
A Sentinel of Light.

Awed, I beheld the vision fair,  
That gleamed along the radiant air—  
That Watcher at the Gate;  
And wondered much what it could mean;  
Or thought, perhaps I did but dream,  
And starting soon should wake.

But, while I wondered, wide was flung  
The golden door, that noiseless swung;  
And on my startled view,  
A host of birds with wings like snow,  
And warbling songs so sweet and low,  
From out its portal flew.

I watched them in their airy flight  
Drop downward like a cloud of light,  
And fill an earthly home;  
Two little eyes awoke to see;  
Outspoke one little voice with glee,  
"Mamma, the birds have come!"

Each parent heart with awe did thrill,  
And then with fear almost stood still,  
As moments stole away;  
O could it be their fair-haired babe  
Could ever from their vision fade,  
Sweet, blue-eyed Zelia May.

How many times Heaven's pure white dove  
Is sent from yon bright home above,  
A message in its beak,  
That calls some bright-eyed wanderer home,  
And leaves our pathway strangely lone,  
Our weary spirits weak.

I looked again! The God of Day  
Sank slowly in the West away,  
And Evening shadows crept;  
And pillowed on a loving breast  
The wee one slowly sank to rest—  
The blue-eyed darling slept.

O, then the Watcher in the Skies,  
With golden hair and beaming eyes,  
Reached forth her loving arms;  
And upward through the growing night  
Floated sweet Zelia out of sight,  
Safe—safe from life's alarms!

BOSTWICK LAKE, MICH., March 11th, 1869.

## The Spirit of Theologians.

To show the spirit which still actuates theologians, and the delight with which they contemplate the irreducible doom of those who slight their teachings, I quote from a popular divine, who, speaking of the day of wrath, says: "All in God is turned into fury; in hell he draws out into the field all his forces, all attributes whereof wrath is the leader and General." Savage endless punishment—"If mortal men kill the body temporarily in their anger, it is like the immortal God to damn the soul in his." "God holds sinners in his hands over the mouth of hell as so many spiders; and he is dreadfully provoked, and he not only hates them but holds them in utmost contempt, and he will trample them beneath his feet with inexpressible fineness; he will crush their blood out, and will make it fly so

that it will sprinkle his garment and stain all his raiment. Ye cannot stand an instant before an infuriated tiger, even; what then will ye do when God rushes against you with all his wrath.—(Edwards,)

This remark of Edwards is justified by the sentence of St Augustine, that the human race is "one damned batch and mass of perdition."

But if God is everywhere, he must be in hell, and then there must be mercy and love there. "No!" says the theologian, crowning his blasphemous language with this shuddering climax: "He is there to keep the tortures of the damned freshly plied, and to see that no one ever escapes."

Chataubriand thus describes the last judgment: "The globe trembles on its axis; the moon is covered with a bloody veil; the agony of the world commences. Now resounds the trump of the Angel. The sepulchres burst; the human race issues all at once and fills the Valley of Jehosaphat. The Son of Man appears in the clouds; the powers of hell ascend from the eternal depths; the goats are separated from the sheep; the wicked are plunged into the gulf; the just ascend to heaven; God returns to his repose, and the reign of Eternity begins.—(Genius of Christianity, part ii, book vi, ch. vii.)

The learned Faber, in a work published as late as 1851, says: "The saints having first arisen with Christ into the highest regions of the air, out of reach of the dreadful heat, the tremendous flood of fire hitherto detained inside the earth will be let loose, and an awful conflagration rage, until the whole material globe is dissipated into sublimated particles. Then the world will be formed anew into three parts. First there will be a solid central sphere of fire—the flaming nucleus of Gehenna—two thousand miles in diameter. Secondly, there shall roll around this central ball on all sides an ignited ocean of liquid fire two thousand miles in depth, the peculiar residence of the wicked, the sulphurous lake spoken of in the Apocalypse. Thirdly, around this infernal sea a vast spherical arch will hang, a thousand miles thick, a massive and unbroken shell, through which there are no spiracles, and whose external surface, beautiful beyond conception, becomes the heaven of the redeemed, when Christ himself—perfect Man as well as perfect God, fixes his residence, and establishes the local sovereignty of the Universal Archangel."

Dr. Canning teaches the literal resurrection of the flesh, and that this globe, after purification, is to become the abode of the blessed.

A volume has recently been published in London, by a Rev. Mr. Furniss, giving a description of hell. This Mr. Furniss, be it known, is a Catholic priest. The title of his book is, "The Sight of Hell," which we should judge ought to sear his reverend eyeballs. The devil himself should shudder and quake to peruse his description. "Hell," says he, "is boundless; its plain is of red-hot iron; its rivers fathomless streams of seething pitch and sulphur. Take the least spark from Hell, throw it upon the ocean, and in a moment it will dry up all the waters and set the whole world in a blaze." He says also that if it were possible to snatch a body out of it, and lay it on the earth, "the stench would be so overwhelming that everything would wither and die." This writer considerably announces that his book is specially intended "for children and young people, who are often lost for want of being early smitten by terror." They will not fail to be most direfully smitten, if they follow his advice and read his awful book. Now is not all this as horrible as it is possible for the human mind to conceive? We read nothing in the life of barbarism any worse than this. Orthodoxy accepts and embraces it as an article of faith, although

ashamed and afraid to publicly preach it. Is it not time that *humanity* was injected into religion, and the divine love made the inspiration of our common faith?

Such a book, designed to terrify the young into love of God! Still grasping the savagehood of the dark ages; still believing man to be depraved and fallen; it is blind in the midst of sunlight; ignorant though surrounded by universal knowledge.

The dogma of the resurrection and of the final destruction of the world, was clothed in scientific garb by the good but narrow-minded Dr. Dick. He says:—"Let the Creator issue his almighty fiat: Let the nitrogen of the atmosphere be separated from the oxygen, and let the oxygen exert its native energies without control wherever it extends, from what we know of its nature, we are warranted to conclude that instantly an universal conflagration would commence throughout all the kingdoms of nature. Not only wood, coals, sulphur, bitumen, and other combustible substances, but even the hardest rocks and stones, and all the metals, fossils, and even water itself, would blaze with a rapidity which would carry destruction through the whole expanse of the terraqueous globe, and change its aspect into that of a new world."

Such is the punality of one of the most liberal theologians, and one who knew most of Science. Even Aristotle could have taught him. Aristotle first taught the idea of the Conquest of Nature, an idea cultivated under the noble Ptolemy, but was crushed by the theological Constantine. The Church still clings to the last. Man is a puppet to dance as an arbitrary being pulls the wires.

The first axiom of Science is that the order of Nature is immutable. It is easy to imagine what a God *might* do, but we know he never *can* do any such thing. He *might knead the world into a biscuit*, but he probably will not.

Of the final resurrection, if God requires our love on such terms, who is there that in indignation of heart will not exclaim with the immortal Shelley:

"A revenger, pitiless, and Almighty fiend,  
Whose mercy is a nickname for the cage  
Of lunatics and tigers hungering for blood.  
Hell a red gulf of everlasting fire,  
Where poisonous and undying worms prolong  
Eternal misery to those hapless slaves  
Whose life has been a penance for its crimes;  
And Heaven a meed for those who dare belie  
Their human nature, quake, believe and cringe  
Before the mockeries of earthly power."

Very few Ministers of the Gospel have the honesty of Kunol, Prof. of Theology at Siessen, who, after lecturing a fortnight on the Resurrection of Christ, during which time he had exhausted the manifold hypotheses of theologians on that subject, concluded: "To tell you the truth, gentlemen, I must confess, we know nothing at all about it." †

PREACHERS often dwell upon the thought that at the last day there will be a great and terrible exposure of hidden sin. Doubtless they are right; we have the Gospel for it. But we believe that these shameful revelations will not be more astonishing than that other unveiling which shall display hidden sufferings heroically borne, deeds of self-sacrifice never noted nor appreciated on earth, loves deep and tender spilt like water upon sand, and struggles with and victories over temptation, on which the eye of all Heaven may have bent, luminous with praise and tender pity.

A correspondent at Corning, New York, mentions that a deep religious feeling has been prevalent in that town, and that the prayer-meetings have been very numerously attended. During one of these meetings a good Methodist lady made a fervent exhortation, and illustrated it with an anecdote of an actress. She prefaced it with the remark that she once enjoyed herself in attending theatres; in which the leading man of the meeting joined by shouting, "So did I—bless the Lord!"



## The National Lyceum Convention.

The second annual Lyceum Convention assembled in Kremlin Hall Thursday, September 2, 1869, and in the absence of the President, Mrs. Mary F. Davis, the Convention was called to order by Colonel D. M. Fox, one of the Vice Presidents. The credentials of Delegates were called for by the Secretary, who read the names of those which had been substituted.

On motion, it was voted that A. A. Wheelock, Ohio, Eli F. Brown, Indiana, J. S. Loveland, Dr. Avery, Illinois, Mrs. S. A. Horton, Michigan, Mrs. Carrie S. Burnham, Pennsylvania, and Levi Weaver, Maryland, be appointed a Business Committee to report as soon as practicable.

Voted to extend the time of each speaker to five minutes.

Incidental to the appointing of a Nominating Committee, the question of merging the Lyceum Conventions into those of the American Association led to an animated discussion, in which Messrs. A. E. Carpenter, A. C. Robinson, Willis Gardner, David W. Allen, E. T. Blackmer, Chas. Holt; Mrs. Parkhurst, J. S. Loveland, H. T. Child, A. A. Wheelock, Eli F. Brown, L. K. Coonley, Mrs. Briggs, Mrs. Hannah F. M. Brown (through a letter received by the officers while the Lyceum Convention was in session,) Damon Y. Kilgore, W. F. Jameison, J. K. Baily, E. S. Wheeler, J. G. Wait, Mrs. S. A. Horton, and Geo. A. Bacon, participated, when it was voted that the resolution passed by the American Association, namely, that the National Convention of the Children's Progressive Lyceum be requested to transfer all future business of that body, after the present session, to the American Association of Spiritualists, be and is hereby adopted.

Voted that the whole subject, including the reports to be made by the various committees, be referred to the Board of Trustees of the American Association.

On the question as to the best time of adjourning, there was an earnest and sympathetic discussion participated in by Messrs. Blackmer, Baily, Gardner, Wheeler, Loveland, Carpenter, Jameison, Mrs. Scott and Briggs, when it was voted to meet again at half past seven.

## EVENING SESSION.

The meeting in the evening was organized by Dr. H. B. Storer, of Boston, being called to the chair. To give practical tone to the Conference, the question "What can be done to make our Lyceums more successful?" was submitted for consideration, which was spoken to by Mr. J. S. Pool, of Oswego, N. Y., Eli F. Brown, Richmond, Ind., Jas. Witney, Lowell, Mass., J. S. Loveland, Monmouth, Ill., Geo. A. Bacon, Boston, Mass., Mrs. Thompson, Cleveland, Ohio, Chas. Holt, Corry, Pa., E. S. Wheeler, Ithaca, N. Y., Mrs. Parkhurst, Rochester, N. Y., Mrs. Scott, Cuba, N. Y., Colonel D. M. Fox, Kalamazoo, Mich., and Miss Carrie S. Burnham, Philadelphia, Pa. Voted to adjourn till 9 A. M. to-morrow, and that the same subject be made the special object of the morning session.

## MORNING SESSION

Was called to order by Colonel D. M. Fox, at 9½ o'clock.

Song by Mr. E. T. Blackmer. The special order of the day was then announced to be the further consideration of the question "What has been, and what can be done to render the Lyceums most successful?"

As pertinent to this subject, the Secretary read a letter from A. G. Smith, conductor of the Painesville, Ohio, Lyceum, of a practical character.

Remarks followed from Dr. H. S. Brown, Wisconsin, A. C. Robinson, Massachusetts, Geo. A. Bacon, of Boston, and Mrs. Shepherd, of Geneva, Ohio, who, at the request of the Convention, recited several original dialogues to the manifest interest of the entire Convention.

Dr. H. T. Child moved that one of Mr. Shepherd's dialogues be printed in the proceeding of the Convention. Carried.

Voted that Messrs. Brown, of Indiana, Dr. Avery, Illinois, Dr. Allen, N. J., and Miss Carrie S. Burnham, of Philadelphia, be and are hereby constituted a

Publishing Committee of Revision on Dialogues and other pertinent matter for Lyceum purposes.

A letter from the Lyceum recently organized in Baltimore was read by the Secretary, which was followed by practical remarks from Dr. Allen and Colonel Kilgore.

## AFTERNOON SESSION.

Dr. H. S. Brown, of Milwaukee, was called to the chair.

On motion, it was voted that we recommend the holding of quarterly district meetings of the officers and leaders of Lyceums wherever practicable.

A letter was read from Dr. R. T. Hallock, of New York, a member of the committee appointed last year to examine premium stories for Lyceum libraries, when it was voted that this committee continue their labors.

Mr. A. C. Robinson, J. K. Baily, Mrs. Woodruff, Mrs. Parkhurst, and Mrs. Horton, were appointed a Committee on Resolutions.

Mr. and Mrs. M. B. Dyott, of Philadelphia, the committee appointed last year to call a Lyceum Convention, submitted a report in writing, which was accepted. A collection was taken up to defray the expenses. Suggestive and practical remarks followed by A. E. Carpenter, Mrs. S. E. Warner, Prof. Blackmer, Dean Clark, Mrs. Woodruff, J. N. Still, and Mr. Lester Brooks, of Buffalo.

The Committee on Resolutions, through Dr. Baily, reported the following which were accepted:

1. *Resolved*, That we warmly recommend in all neighborhoods where there are two or three earnest minds, the formation of Lyceums, in the methods of which there shall be more latitude of individual expression, but the main method of what should be the enunciation of the vital and central spiritual idea which is, first, the sacredness of human nature, inasmuch as it is capable of infinite unfolding; second, the unbroken relations which exist between spirits in the form and out—the open path which lies between what we call earth and heaven; an idea cherished among many of all liberal denominations, but which are not distinctly stated by any public minister save those who are called Spiritualists.

2. *Resolved*, That the Children's Progressive Lyceum and the societies of Spiritualists are the vine and branches; that as the vine is of the most importance, so should the Lyceum be considered first, the cultivation of which will centralize and effect a better working basis for the advancement of the race.

3. *Resolved*, That we would especially recommend to Spiritualists throughout the country a large attendance regularly at the Lyceums, of parents and guardians, thereby proving to the world that they are interested in this important method of teaching children.

4. *Resolved*, That the necessity exists for a careful examination of the literature in the libraries of our Progressive Lyceums to the end that all books which are opposed to the cardinal principles of our Philosophy be removed therefrom.

5. *Resolved*, That the highest interests of humanity demand Children's Progressive Lyceums to be established in every locality, and that if the system laid down in the manual cannot be fully realized, such portions thereof as is practical should be brought into use.

6. *Resolved*, That parents and children of all ages should mingle in the various groups and take part with them in all the exercises, thereby encouraging the little ones and stimulating them with their practical aid, thus securing happy results to all.

7. *Resolved*, That work, unceasing work, earnest purpose, reverent devotion and unfaltering persistence, are the real necessities to certain success in the Lyceum movement as in all purposes and efforts of human endeavor.

8. *Resolved*, That this Convention recognize in the *Lyceum Banner*, one of the most efficient auxiliaries in the Lyceum movement, and that we heartily recommend it be taken by all Lyceums and individuals everywhere.

Dr. J. R. Newton, the healer, being present, was then introduced by the chairman, at the close of whose remarks the Lyceum Convention adjourned *sine die*.

That able paper, the *Woman's Advocate*, published weekly at Dayton, Ohio, has become the official organ of the Ohio Woman's Suffrage Association.

## Shadows.

"God is: Without Him man is not.  
Man is: Without him God is dead."  
Each by the other is begot—  
The God-sea by the man-stream fed."

I thank the author for these four lines, whoever he may be; they stand alone in the *Radical* (magazine) not anonymous; the source may be—"in the conscience rises a sacred voice which speaks to man of quite another world"—it may be there; it has a flavor of that invisible inkstand that in the course of human events sometimes reaches the pen that illumines the pages of human thought. The editor gives this jewelled verse a wide margin of white leaf—an appropriate setting, one may have supposed, because he was short of matter. Not so; he acted, may be, wiser than he knew. It was fitting, so sublime a thought so definitely expressed and yet without detracting from its sublimity, should have a good site. A fine structure is the more imposing for being set a little back from the highway. How poor most words would be if crowding this grand expression of a thought so familiar, but yet so veiled. I had to lay down the book. I could not get past it. I read it and then re-read it, and my heart said amen. The other good words in that book paused, with me, till the next day: "God is, man is," was enough at once, with its suggestions. I read it still; there is magic in the expression; vaguely it had come to me before, but now the thought is fixed in form and is human property. Will any one say it lacks reverence? Oh! thou poor soul that has conceived of the infinite objectively, defined and thus confined Deity, come thou out of the darkness into marvellous light, and thou shall see no irreverence where I have found so much of thoughtful beauty.

"The fool, says the Hebrew, hath said in his heart, there is no God;" I have never met a fool yet. They have denied him with their tongue, but the heart ever hath a language wiser than the head. If it had read the fool hath said God was thus and thus—God had said this and done that, putting men's words and men's thoughts in Deity's mouth, then the world is full of fools. "*Ora pro nobis*;" but the wise soul says God never spake audibly or expressed a word in human speech, but speaketh in the transmutation of spirit and of matter, in the inner life and in the outer manifestations—this is the living God who is felt, but does not prove himself.

I spoke of an invisible inkstand; pardon the homeliness of the thought. I sometimes think humanity, through its exponents, dips its pen into it, which then writes an illuminated word, and we call it inspiration. It comes when it listeth, in Greek to Plato, in Hebrew to David. It writes in all ages and in all languages—in the hands of babes sometimes, confounding the wise, oftener in the hands of high-souled men—its first word the memory of man runneth not back to, and one of its last words was in the *Radical*, and it is before me. It may be in the *idea* which these words have suggested, that we have only at best some few of the lower notes of a grand symphony whose full harmony is in the spirit world. Happy then is the man whose ear catches the chord and whose pen writes the word. The man is impersonal when he does so. He is no longer Amos or Joel. His summit is for the moment above the cloud—praise shall not flatter him—he is but a connection. When the utterance comes we say instinctively "he that hath ears to hear let him hear" what the spirit saith to the sons and daughters of men.

JOHN WETHERBEE.

## Monroe Center, O.

Spiritualism is intellectual religion. It requires a good amount of brain-force to comprehend the scope and purposes of modern radical religious thought. Idiots are never infidels. Only the thinker *lives*; others merely *exist*.

Inspiring, the baptism of sunny smiles and genial magnetism that ever greets the Apostle of the Spiritual Idea at Monroe Oct. 3d we lectured at the Free Church in this place to attentive audiences.

The Lyceum, under the management of Mrs. Randall, is very interesting. The children march finely. In speaking and the gymnastic exercises, this school ranks well with other Lyceums. The singing, Mr. Lewis Howard leading, is grand.

THE AMERICAN SPIRITUALIST is read quite extensively in this vicinity. The friends seem to take a spiritual view of Spiritualism. Growth is the result.

C. B. LYNN.

Mrs. Nettie C. Maynard addressed the Spiritualists of Rochester, N. Y., through September, meeting with excellent success. Highly susceptible by nature, she lives in harmony with the angels. During November the progressive friends of Vineland, N. J., are to enjoy her ministrations.



## The Human System.

BY J. STOLZ, M. D., DAYTON, O.

## Number One.

In writing a series of articles on the human system, I am aware that the task is more than ordinary. It is like writing on Religion, or Geology or Astronomy. The field is as vast as the boundaries of the earth, and as extensive as the heavens. Man made in the image of God, dwelling in a most wonderful and fearfully arranged organism, with all its most abstruse phenomenon, affords us a field of observation worthy the admiration and investigation of every person possessing common intelligence. To be properly educated, one must have some knowledge of himself, as well as of things around him, and perhaps the first subject of useful investigation is, to find out what kind of a world we live in, next the relation man sustains to things, then *man*, whence, where and whither. I apprehend that the man who has understanding in these departments may be properly termed an educated man. He may have had a collegiate training, and yet possess only a superficial knowledge of things. Unless we turn our attention to the study of the natural laws of our being, and enter into the very *Sanctum Sanctorum* of the human, and analyze every part of its constitution, we can know but little of the wonderworking of our own mind, or know anything of that wonderful machine which is a thousand times more complicated, and infinitely more valuable than the most complicated engine or machinery ever invented by man—the human body. To learn man, we must begin our investigation in analyzing his physical constitution and the laws that govern it. For there is nothing that is not under law, from the primeval to the present. Every breath we take, every piece of bread we eat, is governed by law, the same to-day as in time of *Paul*, only the light of Physiology shines more resplendently on our path than it did on his, and he who errs to-day errs in the sight of light. To aid man in his efforts to higher development, is a high calling; and I hold that the true mission of the physician is not only to prescribe medicine, but also to give instructions in Physiology, Hygiene, bodily development and the laws of life. Correct understanding in this direction will lead to health, which is essential to happiness.

Not to make physicians of everybody—for there are but few thus qualified by nature—but I believe the work of human reformation is correlative, all learning a part, and the physician who makes nature, the laws of life, &c., his study is the best qualified to aid man in his researches. These are truths forcibly impressed upon my mind.

"Be thou to thyself true,  
It follows then,  
As does night the day,  
Thou canst not be false to any man."

This saying of Shakspeare I believe to be true. Let us then begin the work aright, and be true to ourselves. In order to be obedient to a law, we must have a knowledge of that law, and having labored in that department of human investigation which has for its object the alleviation of the suffering of mankind, I hope to be some benefit to my readers, and in course of the series of these papers I shall studiously avoid all technicalities, and give what the profession understands to be scientific knowledge in all departments of the human system, couched in language that all that read may understand. And here allow me to say, that I am of the progressive school, a graduate of both the old and new school of medicine, and will give the most modern views on all subjects, as I shall deem it proper, making no quotations, as the space will not allow it.

I now invite your attention to man as a whole; then analyze him into particular parts. First, science has proven, beyond a doubt, that man is "dust," and from what we see he must to "dust return." There are now sixty-four known elements existing in nature, and chemists tell us that all of them are found in the human body in some form or another. These

substances are received into the system by the food we eat, the water we drink, and the air we breathe. The constitution is so endowed which enables it to digest them in the great laboratory; the stomach, and appropriate them to the building up of the body. The crude material which composes the earth is entirely indigestible by animals, but light, heat, moisture, oxygen, &c., takes hold of them and changes them into the atomic form whence they are absorbed by vegetation. They are assimilated, and vegetable organization is the result. This change is the refining process. Some are sufficiently refined for man's use, but others are not; these are principally those upon which animals feed, digest and cause them to undergo another change.

Man partakes of both, digests them and appropriates the most refined portion, rejecting all crude indigestible substances, and after having expended its force, all is returned again for another peccolation. Hence we say that man is the earth ultimate, and in the final change the spirit is eliminated, and the material substance of which the body is found, is returned again into *chaos*, whence it was taken. These are vital and upward changes, not downward, for a downward change leads to decomposition and death, but an upward change to life. Man is an epitome, at least in a physical sense, of the universe in which all the elements composing *earth* are represented; hence man may be called a *microcosm*, or the little universe. "All centers here." If so, why dig into the earth? Why traverse space and learn of other worlds, when we have it all in a nutshell, and right around us? If we place an apple under a microscope, its atoms will appear as the starry heavens, and how beautiful. By chemical analysis, we are enabled to reduce it into its primitive elements; so may our bodies be resolved into their primary substances. These substances exist in the body variously combined, called proximate principles—some of inorganic, but the largest number of organic origin.

(To be Continued.)

## A D.D. Considered.

*The Ladies' Repository and Home Magazine*, edited by the Rev. J. M. Willey, D.D., publishes in the September number an article on "Fallen Women," which by its puritanical arrogance, priestly cant, and barbarous cruelty, attracts attention. Gravely composed and written, it gives one more illustration of the uselessness and stupidity of theological quacks; especially when attempting anything aside from their empirical practice, as doctors of that divinity whose increasing sickness demands their anxious medication.

Speaking of the persecution dealt out to the "fallen," this Rev. apologist for the cruelty of men, and the meanness of woman, says: "To this terrible hostility, so general, so permanent, right or wrong? We confess that we believe it is right; that it is instinctive, especially in woman, and that it is of God!" "The one fact is that the fallen woman is socially dead. She has forfeited her womanhood(?). As woman, wife, mother, sister, companion in society, she is wrecked." She must accept the situation—and then what? List oh ye philanthropists! Let Emma Hardinge give ear, and all who would reclaim the wanderer, listen; receive the instructions of a D.D. "First, lead her to Christ—let her taste his love and rise into a new life. Second, let her accept this *as her only love* (!) and her only life." "From all others she has excluded herself (!)." Then these self excluded women are to become *protestant nuns*, and go from house to house, nursing the sick, officiating in hospitals, &c., &c., probably under direction of the clergy themselves.)

"Thirdly, let Christian society provide for her, and receive her in this service for Christ's sake." "Answer a fool according to his folly," is a bible command, but we are unequal to the task in this instance. The Rev. gent. confesses that Protestantism has done nothing for the fallen woman—has no means to reach her. Roman convents have achieved some good, he thinks, so he steals the shadow of their idea, and forthwith imagines an army of utilized Magdalens, whose faith

and works should entitle them to draw the breath of life "for Christ's sake," free from the "instinctive," "permanent," "terrible hostility" God has put into the hearts of women and ministers to visit upon these children of error and misfortune. Alas! and alas! is this all you have to say? "Come to me and I'll pick you up." "Swallow my creed and I will cease to destroy you!" Ah, my dear D.D., the cure for the evils you deplore is beyond your comprehension. Stick to your text. The world moves away from you with every revolution.

We wonder, "while his hand was in," Mr. Willey had not inaugurated a Protestant order of Monks. The libertines and seducers among the clergy themselves would have filled one good institution at least. But we suppose a male debauchee must be innocent beside the female prostitute! At least no proposition is made for their reformation as for their partners. Against them God has not armed Christian women with a "terrible," "instinctive," rightful "hostility." They have not excluded themselves from love, life and companionship; they may woo and win; they may marry and enjoy their families; they may become respectable members of society—citizens, officers, church members, clergymen, and doctors of divinity, if they will. Yet the poor girl they have outraged is to be damned here and hereafter as well, unless she will consent to wear through life the badge of a reformed prostitute, renounce all right and hope of love, life or human companionship, and spend her days in the lazarettoes and pest-houses of the earth.

It is out of their infernal Theology, these men draw such ideas; its fundamental proposition is the baseness of humanity, and they have no faith in its capacity to serve and save itself in any condition.

The woman who trips may not fall. She who falls may not be "wrecked." Ruin is something which *may not be*, in the experience of an Immortal. "Out of the Depths," women can and have arisen, and sat at last crowned with love, honored with companionship, blessed with motherhood. Thousands have redeemed themselves, and tens of thousands would have done so, but for that social and Ecclesiastical bar which filled broken hearts with despair, and doomed the struggling victim anew to the wheel for tortures eternal; a life of shame, a death of despair, an Immortality of damnation.

Thank heaven, a new day is dawning! It is discovered that the human soul survives its conditions, its recuperative power is indestructible. We need not bow our heads in despair because of the errors of the past. "The world is wide," and a future awaits us all. Stand where we may the star of hope casts its light at our feet. We may win our way if we only will. The walls which seem to hem us in will melt before our steadfast purpose. However bad we may have been, there is nothing so good that we have no right to hope for it. In earnest purpose, in persistent endeavor, in Faith, and Hope, and Love are our salvation. The Libertine may become respectable, the "Fallen Woman" resume her uprightness and virtue, and even Doctors of Divinity be brought at last to Charity and Mercy, to Reason and Common Sense. §

## Christ and the People.

Some books are the Scriptures of Ages and possess an undying interest. This is one of them. With ordinary ideas and common sense the author has but small concern. The ideas are extraordinary, the sense uncommon. There is no logic—no attempt at argument. The spirit divines, the intellect recognizes and asserts.

The assumptions are dogmatical throughout—are startling and radical, often paradoxical, yet in the highest degree provocative of earnest thought and sincere desire for truth.

Chapters on "Changes," "Sacrifices," "Justice and Charity," "The Laws of Man," "Experiences," "The Necessity of Sin and its Uses," and "A Lecture," are the divisions of the volume; but through all, the ancient idea of Optimism finds a full, tender and sympathetic expression. That the work has been equally condemned for its infidelity and commended for Christianity, is evidence of its comprehensiveness. §



## GOD AND HIS WORD.

Sermon by Rev. Dr. Meyer.

DELIVERED AT THE HURON STREET SYNAGOGUE, SATURDAY, SEPTEMBER 18, 1869.

TEXT:—"The word is exceedingly near unto thee, in thy mouth and in thy heart to do it."—Deutr. 30: 14v.

Previous to the existence of the Christian Church, the Jewish Synagogue exercised her power; previous to her the Egyptian priests and the Indian sages ruled over men's minds and hearts; but before any of these institutions was ever thought of, the world with millions of living creatures, including *men*, existed, created by a Supreme power, called *God*! It is perhaps not superfluous, m. f., that I acquaint you with the origin and meaning of this term—*God*. It is obviously the property of the German language, derived from the very ancient word, *Wodan*, the sound of the "W" proceeding more from the throat than from the lips. The ancient Germans worshipped in *Wodan* the supreme Godhead, in whom all the efficiencies of the minor Gods are concentrated, from whom all blessings, all faculties, and all perfections of man proceed, and to whom, as the "*father of all*," the brave and the virtuous return after death. Including all divine powers, he excludes any other Godhead. He is "*the One*."

You see, m. f., that the Germans of old, without Bible and without revelation by canonized and into heaven transported inspired Saints, entertained views of the Supreme creator somewhat similar, if not superior to those inculcated into the minds of "faithful believers" by the teachings of scriptural expounders and their catechisms. The truth seems to have been revealed unto them, not by means of supernatural exploits, but by that innate power of conviction which elevates man to God, instead of lowering God to man.

But what about the original signification of *Wodan* according to its proper pronunciation? This m. f. is easily explained by the study of tongues and their affinity. Such an affinity exists between the Indo-Germanic families and not less in the Semetic Germanic roots of words. Now, the Hebrew term "*Chod*" (and with the Hebrew also the Chaldaic and Syriac), as it is rightly pronounced in German means "*ONE*"; the old Saxon "*Ghod*," and the modern German "*Gott*," actually pronounced in North Germany "*Chod*," actually express the original idea *Whodan*, according to the generally adopted rule that in very remote bygone times every word of a language consisted of one syllable only. Thus we find, m. f., that our "*God*," responding to the Hebrew "*Chod*," and being the same with the ancient German "*Wodan*," means neither more nor less than "*the One*," who was revealed both to the child-like mind of the Germans of past ages, long before the existence of the Bible, and to the Israelites a very long time after the creation of the first "*man in the image of God*."

In speaking of the creation of the first man, I purposely use here the biblical expression "*in the image of God*," in order to direct your attention to the fact that if the very first "*man*," who, of course, was neither a Jew nor a Christian, but merely a Pagan, or as Luke says, a "*son of God*"—I say, if that first man was so perfect as to be called a creature "*in the image of God*," there must have been created along with him and undestroyable, undiminshable and within him a greatness which could neither be magnified nor confirmed by any other further divine act, called in the Bible "*the revelation of grace*." He was the incarnation of the Godhead, the living representative of God's word on earth. What he was, that he had to be, and what he became afterwards, was surely nothing but the natural consequence of his divine origin. Hence the actual state of humanity answers precisely the Bible verdict on the works of creation, which says, (Gen. i. 31), "*And God saw all he had made, and behold it was exceedingly good*."

Which sentence, according to theology founded on the Bible, means, *No sin existed, for God could not have created it*.

"And still man fell!" How so? By instigation of the serpent, who was nothing but the devil *en masque*. Who was the devil? An angel created by God, who fell from his high position rebelling against his Lord and Master.

It is not I, m. f., but it is theology that asserts this astounding and bewildering fact, on the evidence of the "*Bible*," which everybody explains in his own way. Man, the perfect, sinless man, the pure image of his creator, suffered himself to be led astray by Satan? What an idea! Do theologians not see, that by this statement they declare the perfect man to have been imperfect enough to get seduced? And do they not offend God by showing that what He by His inspection found "*exceedingly good*," was still very deficient? Where did this deficiency proceed from, unless from the Creator? What? With God did the sin originate? That would be blasphemy! No, they say, one of His angels that surrounded His throne, fell from his high position and rebelled against Him. By his cunning devices he seduced the woman, who became his accomplice in the seduction of the man, and —, but, m. f., you know this old story. Now, admitting for argument's sake, that such had been the case, allow me to ask a question, a very simple one indeed: Who caused the angel, so perfect and so sinless, to fall from his position? Who created this ambition, this deceit, this cunning, this malice, etc., within him? Who, m. f.? Can you tell? Can theologians tell? The conclusion which common sense must arrive at, cannot but be this: All the spiritual imperfection of man is created by that God whom theology, founded on the literal word of the Bible, is so obliging as to reveal to the human mind for its simplicity and credulity.

With this absurd doctrine of the "*original sin*," by which the human heart is so terribly corrupt and desperately wicked, there goes another doctrine hand in hand, which is not less absurd, viz: *Before the fall of Adam God intended man to live an eternal life here on earth*. Did I say that this doctrine is absurd? I am mistaken, it is entirely blasphemous. It amounts to the declaration: *God's plans were frustrated by the craft of one of his creatures*; which declaration suffices to prove the intellectual position of its inventors. Moreover, the doctrine of man's destiny to live an eternal life here on earth is diametrically opposed to the laws of nature in all their particulars. For poison would have no effect on him, in water he could not be drowned, fire could not burn him to death, hanging would not suffocate him, cutting his throat would not kill him, falling from an altitude would not break his neck, and he would be able to live forever without food of any kind. This, however, m. f., is the ludicrous part of the matter.

Still theology maintains that such is God's word, revealed in the Bible, and a great many of its adherents work themselves into a holy anger if you dare to show them the contradiction in which they are held captive. Their spiritual constitution is so delicate and tender, that the least shock they experience from the hand of common sense, either fells them prostrate to the ground or occasions them a fearful nervous excitement. In the former state they sigh and groan; in the latter they grow impudent, and give you a lecture on decency, harmony and fear of God. (Sic!)

What a confusion in the minds of such expounders and believers! Instead of believing in one Creator, as the Jewish and German Patriarchs did without the Bible, they set themselves up for holy vessels of divine oracles, creating a God an a biblical Postamento and worshipping the same as the Creator of the Universe! What an idolatry!

You have learned, m. f., to look upon God and His word from quite a different point of view. You know that, being the living *Infiniteness*, nothing commences nor ends without Him; His *omnipresence* renders impossible his moving from one place to another,

his coming down and his rising upwards; his *omnipotence* does not admit any arbitrary action, for whilst he is perfection itself, he represents the eternal law, wherefrom he himself cannot deviate, or else his justice would be very questionable; his *immutableness* teaches us that no change has taken place in the manner of his revealing himself unto mankind; his *wisdom* admits of no miracle, for by his perfection no failure in the economy of his great household can ever come to pass, and a miracle is nothing but an extraordinary act at an extraordinary time for extraordinary purposes; just as if God had been surprised by an unforeseen event which necessitates him to exert all his efforts in order to adjust that which had taken a wrong turn. He is the *invisible* soul; the universe is the *visible* body; and in the same way as the soul expresses her thoughts and sentiments by the visible organs of speech, so the soul of the universe (God) reveals Himself by the visible and tangible organs of His in the great creation; through them he spoke in times of yore, through them he speaketh to-day, and through them he will speak forever and ever. Of course not everybody understands this language, for not everybody has got eyes to see and ears to hear; hence a great many see by the eyes of others and hear by the ears of others; being blind and deaf, they bow their heads submissively and believe.

Since the time I was called to preach unto you, you have also learned that God reveals himself by and in your mind. This love of virtue and hatred of vice; this joy after an act of benevolence, and this uneasiness after a sinful action; this innate consciousness of a perpetual development, and this power of distinction between right and wrong; this reverence for truth and this yearning for peace; this repugnance at the touch of the unclean; this admiration of unfeigned holiness, and this disgust with hypocrisy and dissimulation; this forbearance with the weakness of your deluded fellow men, and this severity in the punishment of the wicked; these tears of joy and these tears of grief; this indescribable delight in the midst of your happy family, and the nameless misery by the aberrations of your sons and daughters; this panting after perfection, and these self-reproaches for negligence in the fulfilment of your duties; all these and a great many more similar utterances and sentiments of your inner being, is nothing but the revelation of God in man.

Besides this, m. f., you know with what assiduity I have impressed upon your minds the truism of our sages, viz: "*The virtuous of all nations will partake of the happiness of future life*," without the knowledge of the Bible and the God revealed therein. Such a sentiment of love and toleration exactly corresponds with a proper knowledge of God and his will; for would it not be inconsistent with the much praised love and kindness of God, to exclude the great majority of his children from his revelation and the happiness connected therewith, whilst a small minority enjoys all the benefits of the knowledge of God as revealed in the Bible? This is either a mistake or an injustice; a correction it requires anyhow.

We speak of a revelation of God in the Bible. Let us try, m. f., to find out how far and how much humanity has been enlightened by it. Revelation in theology, if I am not mistaken, means the activity of God, by which he gave men knowledge of such things as were hidden from or unknown to them. After having received such a knowledge, humanity might be expected to be clear on things revealed to them; but, alas! if there ever existed a diversity and contrariety of opinions concerning such heavenly and divine matters, it was after and on the very ground of that revelation. Instead of uniting the dispersed and separated members of the human family, in the bonds of love, truth and freedom, which must be the chief feature and main point of revelation, there was a partition wall created between man and man, between brother and brother, between nation and nation. Whosoever had written "*Bible*" on his standard, declared himself its legitimate bearer. and



around him flocked as many as felt inclined to give him the preference. The crafty egotist took advantage of the situation; he flattered his adherents by expositions according to their tastes, and enjoyed the fruits of his labor by aggrandizing his wealth and influence. He sent his messengers into the dominion of his fellow laborer, thus encroaching on privileges of his fellow men, and hostility resulting in bloodshed and misery of long years standing was the sad consequence. Under the cloak of religion as legitimate daughter of biblical revelation, there have been committed more murders by wholesale, than in all wars that have sullied the pages of human history. And still both the assailants and the assailed advocated their rights on the ground of God's word in the Bible, and created desolation, and terror, and horror everywhere.

The haughtiness of the ancient Jewish church, the hierarchical cruelties of the Roman church, the blind fanaticism of the Mahomedans, the endless barbarism of the Spaniards, the degeneration of the Protestant church, the hypocrisy of the long-faced devotees of the present age, the Sabbatarians, the Jesuits, the Temperance men—all of them are founded upon and backed by the Bible, as the word of God. Which believer has a right to challenge a believer? Are they not all alike right and wrong?

Was humanity ever benefited by such a revelation? Ten thousand times *No!* Art thou enlightened by it? *No!* Revelation abolishes the mystery; the biblical revelations, however, with very few exceptions, explain a mystery by a new mystery, which is as much as restoring a man to his lost eyesight by blindfolding him. Is this God's word?

You understand, *m. f.*, that I speak of the Bible as of the verbally inspired book of God in its different translations. In its quality as a classical work of ancient times written by various authors at different times, and in its nature of bearing on questions and referring to matters, customs and views of bygone times; furthermore in its faithfulness of transmitting to us the enthusiastic, overpowering, melancholy and joyful poetry of the Bards of the Orient—in this and other similar respects, we admire its grandeur, and satiate our soul and heart with its beauties. We admire the wisdom of Moses, are enraptured by the songs of David, meditate on the philosophy of the author of the book of Job; we are transported by the orations of Isaiah, we acknowledge the truth of the sentiments of Ecclesiastes and Proverbs, and amuse ourselves at the reading of little stories wherewith the Bible abounds—this we admit; but we find it ridiculous to consider all this dictated by the Holy Spirit verbally, and we think it quite absurd to find sacredness in chapters and expressions which no decent man would ever repeat or make mention of in a decent society. At the same time, *m. f.*, I beg you to consider that a translation of the Bible is not the Bible itself: furthermore that an "authorized translation" proves that the authorizing power—say the Church—imperiously imposes her own views on the conscience of the readers and believers, which act is violence and tyranny. I do not think it arrogant on my part if I add that I consider myself to speak on the subject, the original language of the Bible being as familiar to me as my mother tongue, and my philological studies of nearly thirty years duration having granted me an insight in the matter, which relieves me from all preconceived opinions which I may possibly have entertained by dint of former habits and education. I say, I consider myself entitled to speak on this matter, especially since certain men, reading the Bible in an "authorized translation," cannot or will not comprehend that the divine revelation by the profound science and study of nature, is by far more superior and excellent than the revelation of God in the English version of the Bible. Yea, these men, by that superficial, parrot-like education and instruction, whereby they are so easily distinguishable, have for years abused their privilege as free men by intruding upon our privacy, as Jews, with their foolish endeavors to convert us to their belief, contained in an appendix to our Bible, called the New Testament. Whilst our views of God

and his essence are founded on the sublimity of the wonders of nature and on the unfailing revelation of the Creator in our heart and soul, they intend to lower our position in our own sight by telling us, "God in his great Universe is a monentity; God in the Bible is the Alpha and Omega."

My friends, I repeat to you what I have so often told you: God is a unity—hence the human family is a unity—must be a unity. The gap that separates man from man is the work of wicked men. The more you study the unity of the creation in its manifoldness, the clearer will be your views of the Creator and his creatures; and the more you become enlightened by the word of God revealed in your mind, the more valuable will be your service to humanity. God's word is no mystery to you. "It is in your mouth and heart to do it."

This sermon is an answer to an attack on me in one of our daily papers, on account of my having called Humboldt "the Messiah of the civilized world," and having shown that with respect to our education of the future, the preference before the Bible is to be given to Humboldt's "Kosmos" in its all-comprising and comprehensible revelation of God's majesty and unity. If the pious leader of that paper is not satisfied with this answer of mine, I shall avail myself of the opportunity to preach to you on the "Bible" and "Kosmos" twice a month. But then he must expect the New Testament to be included in the Bible by me, which out of decency I preferred not to do in this sermon.

Keep in mind, my friends, everybody can understand the Word of God, if he knows that *it is in his mouth and in his heart to do it.*

#### Crime Can have no Secrets when the Spiritual Philosophy is Fully Understood.

Some seventeen years ago, in the vicinity of Trumansburgh, N. Y., there lived and traveled an inoffensive pedlar, by the name of Adler. Time after time he made his visits, until his name and business became well advertised through the neighborhood, and in the simple regular life of the good people thereabouts he was looked upon quite in the light of a public institution.

Suddenly the pedlar disappeared. At first his absence was but little remarked; but as time passed on and he did not return, and it was found he had been in the vicinity some time after his departure, curiosity was excited and inquiries were made. These proving fruitless, surmise became rife, and various speculations were indulged, until at last the public mind—led we know not how—settled upon the horrid suspicion of murder.

Circumstantial evidence, not necessary to recapitulate here, deepened the conviction, and cast the charge of guilt upon a family of brothers of the name of Bayhem.

While the excitement increased and horror pervaded the community, in spite of the most diligent search, no clue could be found to the whereabouts of Adler if living, or of his body, if he had been killed. The days and nights went by, and still no discovery was made. The state of public feeling became most intense. The supposed murder became the absorbing topic of conversation, and the daily search for the body occupied a large number of citizens. Indeed it seemed, so strong was the interest excited, as if the whole community were about to resolve themselves into a detective committee, in aid of the legal authorities.

Our concern, however, lies not with these excited and active parties, as they search over the green hills, and through the dark romantic ravines, above the lofty Taughanick Falls, and along the high shore of the beautiful lake. A tale of exceeding interest might be evolved with a most pointed moral, but our interest is attracted to another scene—to a feature in the occasion which has received comparatively little notice, and yet is the most important development in the whole connection.

The facts we are to relate are most significant of the power of the spiritual over the external—of the superiority of the interior to the material mode of investigation, even in a matter of mere materialism.

In the village of Trumansburgh, at that time, there lived a studious, reflective, philosophic Spiritualist, Noah R. Kellogg, since deceased; also a young and magnetically susceptible boy, by the name of Jacobs. While his neighbors were wearing themselves out in trampling quest over hill and vale, it occurred to Kellogg to test the power of Clairvoyance in the case, and with this purpose in view he proceeded repeatedly to magnetize the boy, and direct his vision to the spot where the pedlar had last been heard from.

As the process was continued from time to time, the power of vision was developed, and growing clearer, became at last concentrated upon Adler, as he had been seen by those who made the last reports of him. From thence the vision of the boy's spirit followed him on, at each step of the vision seeming to unroll as a panorama before the medium's mind, he would seem to be left in darkness, losing sight of the progress of events, but when again thrown into the entranced condition, the clouds lifted, the darkness disappeared, and still further revelations would be made.

Thus, while many external eyes were being baffled in the search, and the people were becoming hopeless of any discovery, the spirit-vision of the boy was rapidly disentangling the dark skein of crime, and nearing with fatal precision the solution of a spell of terror.

Having followed Adler, the boy described him as being set upon by the Bayhems, or men answering their description. Then followed his murder; then the robbery; then the burial of the body; again, its exhumation, and its burial anew in a very singular manner, with (we think) the carcass of a horse, in a place described by the clairvoyant.

It does not concern us essentially to know how Kellogg made use of his information, which then seemed miraculously secured; suffice it to say, the place described was visited, and there the decomposing remains of Adler were discovered.

The Bayhems were brought to trial; abundant evidence was found against them, and they suffered the penalty of their crime.

Kellogg and Jacobs themselves were arrested, and had some trouble to convince the Honorable Court that they came innocently by their extraordinary knowledge. However, it was done; and thus through the use of spiritual powers were the ends of justice furthered.

Our informant in the matter, to whom we respectfully refer all doubters, disbelievers, and inquirers, is Mr. Jason Bouton, a respectable citizen of the village of Trumansburgh, to whose kindness and attention we are indebted for some other pleasant things aside from this narrative. §

#### Nasby as A Matrimonialist.

When torn from my peecful home to fite our friends uv the South, I hed a wife wich I loved. Life wuz a peecful streeme, and we floated calmly along. She took in washin, and I talked politics at a neighborin grocery, investin the proceeds of her labor in the sustenance afforded at the bar. When I returned, wat met me? The killin uv men outrite wuz not the most heart-rendin incidents of that fratricide struggle. It was the severin uv domestic ties—the tearin down uv domestic altars, and the separatin of families. When I returned I wuz coldly met. Looizer Jane wuz washin as yoosual, only harder than ever, and I notist the children had new frocks and shoes. The fust afternoon I wuz at home I askt her in my old familer way for a dollar and a half, ez I wanted to go down the street.

"That's played!" she remarkt.

"Hevn't you got it?" I askt.

"I hev," she replied, "and I perpose to keep it. I hev diskivered suthin since yoove bin gone. I hev found that it's easy enuff to support myself and the children washin at a dollar a dozen, but add to that a hulkin man, with a noselike yoors, and it's harder than I keer. This house is mine—you kin vacate."

And she calmly rung out a shirt ez tho wat she sed wuz a common-place remark insted uv a practikel divorce.

I left her. A feendish ablishnist hed put this idee intu hur hed, and she hed actid on it. Since that time I hev wended my way alone, subsistin by chance. Ablishnism owes me the home I hed. Ablishnism owes me the likker I ought to hev hed, out uv wat that woman hez earned sence that cruel day. O, wat a fereful debt to pay



## THE SPIRITUALIST.

OFFICE 47 PROSPECT STREET, CLEVELAND, O.

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PUBLISHED EVERY TWO WEEKS BY  
THE AMERICAN SPIRITUALIST PUBLISHING CO.

CLEVELAND, O., SATURDAY, OCT. 9, 1869.

"RESOLVED, That we are Spiritualists, \* \* \* and that any  
 other prefix or suffix is calculated only to retard and injure us."

## "Done Under Cover."

That favorite of the little ones, *The Lyceum Banner*, has of late become elegant in outward adorning, appearing in a beautiful overcoat of a new artistic and useful covering. Snugly fastened within, secure from the somewhat destructive hands of its young patrons, are preserved the same neat pages which have become familiar and admired by both young and old. We are not often in favor of things "done under cover," but in this case must confess to a decided improvement, in which the serviceable, the agreeable, and the beautiful are happily combined. *The Lyceum Banner* is the most healthy toned Child's Magazine we are acquainted with. It is as much to be commended for that which it rejects as for that it makes use of. Almost any scullion can find sugar, spice and grease enough to provoke attention, and stimulate the appetite of little epicures; but she who finds in simple purity and sweetness, the means of at once feasting without cloying, and nourishing without making gross, is the true matron, the wise mother.

Even the best of our writers for children (and some of them are very good) are apt, seeking the attention of the young, to degenerate into sensational style, while in some publications the worst features of the blood and thunder school are magnified to corrupt and destroy the fresh mind of childhood.

We are no admirers of the goodie-goodie sort of juvenile book and paper making, but take a decided exception to the "Pirate's Own Book," for little boys and girls, as well as to "John Rogers at the stake, with nine small children and one at the breast."

Between these two equal abominations, the puritanical theological goodie-goodie literature and the blood-and-thunder, horrible, monstrous style, there is a pleasant pathway along which *The Lyceum Banner* conducts its readers. To educate without perversion; to interest without corrupting; to amuse without demoralizing; to afford the young mind the food demanded by its natural and healthy appetites; to call out its own inherent virtues and energies; to help it to an acquaintance with itself, are the purposes which animate those interested in that publication.

This is "*The Lyceum Idea*," the natural educational method of Spiritualism. In all we have said thus far we have written of *The Lyceum Banner* entirely upon its literary and artistic merits in a general way, aside from any claim it may be supposed to have as a concomitant of the Lyceum itself. For an idea of its usefulness there, we must consider the condition and requirements of that institution.

Orthodox Theology has completely occupied the domain of literature addressed to children. The text books of our schools are saturated with the reek of the pulpit, and all our publications smell of brimstone. The "plan of salvation" is wrought into every grandmother's tale, and in the picture books of infancy, pious little consumptives "leaning on the Cross of Christ" rapturously listen to birds of Paradise which melodiously chant the "Thirty-nine articles" and "Apostles' creed."

Those who have had occasion to select a few books for the use of the Lyceum children, will feel the full force of the state of things. After rummaging for days the shelves of some "depot for Sunday school publications," and having made selection of a few scores

of volumes—not because they are what you want, but are the least objectionable of those you find—you will be chagrined to learn, upon careful reading, that in very many of your purchases the taint of a corrupt theology is the only discernable flavor. In fact the only safe way to select a Lyceum library is to read every line of every book you purchase, else before you are aware you are loading your shelves with the carrion of popular superstition whose stench will poison the young souls who have a right to expect from your hands only the fruitage of truth—the flowers of inspiration.

We do not argue that children are to be made wise by keeping them out of sight of folly, or innocent and pure because they may be kept ignorant and simple; they will learn to love the fair proportions of Truth by comparison with the ugliness of falsehood, and perhaps fail to appreciate the fullness of good, except by an experience of evil. Still it is most unnatural that they should find arsenic in their mother's milk, or strychnine upon their daily bread and butter.

To us it seems equally criminal to poison the body or the mind, and that Lyceum, is a Spiritual assassin, which, while waving the banners of Progress and singing the songs of Liberty and Truth, harbors in its book-case, and distributes among the groups the spawn of the Sectarian publishing house, as mental food for the natural truth-loving desire of the unsophisticated child.

Conscious of this, and of the difficulty of securing proper reading, some Lyceums have ignored a library altogether, trusting mostly to simple oral exercises as the means of improvement. To such, as to many others, *The Lyceum Banner* is "the one thing needful" and they can best report its usefulness. Ever fresh, ever readable, it is a library and harmonic in itself; and our only wish is, that, pending the publication of such books as are needed, it can be enabled to perfect itself until its size and artistic execution shall equal its literary merit, and the aspirations of its managers.

To make this possible, it should be found in the family of every Spiritualist, and be by them introduced into every household.

If we may presume upon a word of criticism, *The Lyceum Banner* is sometimes too wise, "too old," perhaps, for some of the groups, and yet this may be a recommendation, since its contents are enjoyed as much by leaders, conductors and parents, as by wee ones themselves.

Success to *The Lyceum Banner* in its new clothes! May profitable advertisements ever keep its garments in repair—may the contributions of friends make it always full inside, and a growing subscription furnish the means of progressive improvement. §

## Theology in Andover.

The following letter, received too late for insertion in our last issue, explains itself. We regret that we did not know the condition of things in season to have so arranged our appointments as to have accommodated the "Brethren," both in the Church and out, by our presence when desired. We regret it because we are fearful that the theological pluck of the opponents of Spiritualism would not last until we arrived there. Fear it would be as it was in Westerville—as soon as the cowardly opposers of our philosophy supposed the "Missionary" was out of town, then all of a sudden they became very courageous, and wanted to discuss; but as soon as they found that the "Missionary" had not gone, and was ready for debate, their courage suddenly departed, and they were one and all like those spoken of in the Bible—full of excuses, and anxious to engage in any other business, rather than the discussion of the facts and truths of Spiritualism.

We are glad to see that our friends pursued the course they did, in compelling these vain-glorious boasters of dogmatic theories and a false theology, to back square

down, or meet the issue between Spiritualism and orthodoxy in a fair, manly discussion: ||

ANDOVER, O., Sept. 22, 1869.

MR. A. A. WHEELLOCK:

Dear Sir:—As you sustain the parental relation to the Children's Progressive Lyceum here, and as you are an expounder and defender of the grand doctrines and phenomena of modern Spiritualism; and as it is always becoming for a child to go to the parent for good advice and counsel; it is unnecessary to apologize further for addressing you this letter.

"There is a time for all things." Accordingly the advocates of orthodoxy in this place and surrounding country have fixed upon a time for the realization of the so-called divine declaration. They have put the mill into action, and if correctly read, already evince a degree of perturbation ill becoming the cause of truth which they proclaim themselves the true champions. The mill does not grind just as they want it should, and they seem to be unpleasantly concerned as to the kind of grist that may be ground out.

A few weeks ago a paper was circulated, soliciting funds for the purpose of procuring a course of lectures on the Bible. Spiritualists proposed, instead of serial lectures, a discussion on the merits of the book, and to bring forward their man. But receiving no encouragement, we gave our signatures with the condition that questions might be asked.

The requisite amount was raised. And W. T. Horner, A. M. and Ed., of Buffalo, came, and is now giving his course of lectures on the divinity of the book.

But what became of our reserved right. All interrogations and incidental discussions were cut off by the bold, startling, and unexpected enunciation: "No questions during nor immediately after the conclusion of the lecture. Cannot let myself down so low; would impair the solemnity of the occasion." And thus truth's champion of giant strength entrenched himself behind the gag-rule—the coward's castle.

Dr. Baine, of Geneva, their attendant spirit in the flesh, and chief manager and adviser, was almost incessantly prating in boisterous manner, until he was disrobed of his glory, when in a paroxysm of despair he promised us a man for the discussion of the Bible question. His man came, and lo! Prof. Craft was in our midst.

This Seventh Wonder of the World proposes to debate *anything and everything*, and yet he will not debate at all. He is the man pledged to meet us on the Bible proposition. Yet he refused to discuss this except in connection with the proposition he debated with you last winter. We accepted with this change—that the bible be taken first. He declined the order. Next we proposed the Wilson question. Declined that. Then we proposed the Phenomena of Spiritualism—Are the works of demons evil spirits? Declined. Next we proposed that our phenomena are the same as those contained in and taught by the Bible. Again he declined. Finally I understood he agreed to accept the Bible question. I was not present when the question was finally stated. I think its phraseology stands as follows:

Resolved, That the Bible is of no more divine origin than other books.

Burns, Campbellite preacher—said to be abler than either Craft or Horner, will be here on Monday. Can you not be with us on Saturday, Sunday and Monday?

Yours in the bond of truth and love,

CHAS. ROBINSON.

## Brief Items.

Radical theology is spiritual philosophy—as far as it goes. Tilton, of the *Independent*, is up with the times notwithstanding his ecclesiastical surroundings. He gives the readers of his paper all the radicalism they can at present digest. Commenting upon the claims put forth by Dr. Curry, in the *Christian Advocate*, that "The peculiar organization of the Methodist Church was not of man's devising," he says:

"To say that the Methodist organization was 'not of man's devising' is as presumptuous as to say that Yale College was not of man's devising, or that the Sanitary Commission was not of man's devising, or that the Freedman's Aid Society was not of man's devising."

Sensible!

From the *Lyceum Banner* of October 1st, we learn that the Lyceum of Terre Haute, Ind., is in a most promising condition. One hundred children are enrolled, and among the newly elected officers we notice the name of our old friend, Dr. Julian McLin, formerly of Toledo, Ohio.

Mrs. H. F. M. Brown's address is San Francisco, California, care of Kimball Brothers.

The *Rostrum* has been purchased by the publisher of the *Universe*.



## Spirit Communication.

JAMES LAWRENCE—MEDIUM.

The following communication, given through one of our most reliable and respected citizens, for years a staunch Spiritualist and writing medium, shows the deep interest the immortals have in whatever affects humanity, as well as the practical common sense view herein expressed, regarding a question which is destined at no distant day to shake this land with an agitation second only to that which saw the giant crime of human slavery strangled in loyal blood:

SHOULD THE BIBLE BE USED IN PUBLIC SCHOOLS?

To this we answer, No! emphatically.

Permit us first to ask its advocates what are the uses to which they desire to apply this book; and, secondly, when applied, what is the result anticipated?

In order to carry on the inquiry, we shall have to draw upon our own imagination for such reasons as may possibly occur to them. Viewing it as infallible, they hope to base a faith in strict accordance with their own, and thus increase the moral strength of each and every institution professing so-called orthodox opinions, without the slightest reference to those who claim an equal right to free thought and free expression of it.

Are those who differ from such views compelled to abide by such tyrannical acts? We answer, No! by no means! It were better far to let all sectarian views be banished from your public schools and have the public mind untrammelled by the numerous and erratic creeds and dogmas offered by which a nation's green and fertile fields have reeked with human gore and thus become the graves of Nature's noblest sons, decimating families, and making man the fell destroyer of his species. Is not this a truth patent to the ken of all beholders, that war, pestilence and famine have been engendered by this so-called religious education of the masses?

We would not advocate a system by and through which the bitterest wars have been commenced, and carried on with more atrocity than by any other means extant.

That Bible hallowed as it seems to be by priests and bigots, but by millions viewed as vague and meaningless to the masses, apart from some few truths scattered here and there in sparseness, as sugar-coated pills are given to render palatable a nauseous potion, so is that Bible as it were illumined, to hide the monstrosities contained within its lids, which we should deem unfit to meet the eyes of youth, and statements which would disgrace a publication deemed obscene. On this would we base our objection to its introduction, deeming it as valid; for aught presented to the mind of youth that is not truly pure *should* be objected to, as dangerous to the best interests of humanity; for to them as your successors must you look, and as they are trained so will be the coming generations, and while you have the power to restrain the passions, by withholding all contamination, it is your duty so to do; the present and the future loudly calls upon you as parents or guardians to do so.

The soil that's rich and new accelerates the growth of vegetation, and is it not so with youth, whose mind is thus imbued with knowledge either right or wrong?

All nature teems with proof that weeds grow fast when unattended to, and is it not so with the young and tender mind committed to your care? How many a bright and glorious genius has sunk in dark oblivion for lack of care in rooting up the rank and noxious weeds that choked its highest aspirations. Hence the necessity of guarding carefully the avenues of thought, and so directing it that no barriers may be raised to highly pure and moral inculcations, on which depends its destiny.

Admitting such to be the case, how essential does it seem to assume a censorship over all the works sup-

plied as a means of teaching those committed to your care, keeping a strict, judicious surveillance over each work presented, by doing which you make the teacher's task a smooth and easy one, who, if well selected and properly restrained by rules and regulations, must succeed in imbuing the youthful mind with useful knowledge, free from prejudice and dogmatism, so destructive to that harmony which should exist throughout Society and more especially in schools.

By such a course of action the countless blessings which man is made recipient of would be appreciated, and anarchy and discord measurably removed. But while discontent and bickering continue, sin and iniquity seem to flourish and death and desolation rushes on and on the downward road to misery and destruction.

But, secondly, what is to be the benefit resulting from its introduction? You perhaps will answer, an education based on Bible truths, we hold to be essential. To this we answer, a truth presented to the human mind carries with it its own voucher, and needs no priest to recommend it to the acceptance of the pupil. By natural intuition does it make its own impression, and therefore requires no studied effort to impress it on the mind, for while kept separate from falsehood it runs no risk of being misconceived, and hence our objection to the introduction of the Bible into public schools.

Yet, containing as it does some beautiful thoughts which if separated from the rest might seem well adapted as a moral standard, well suited to the minds of youth, but mixed and interlarded with fable and even falsehood, our protest against its introduction grows each moment stronger, as thought evolves conviction of its uselessness, a term by far too mild in deprecation of its introduction.

A public school, conglomerate as it must be of necessity, is no place for such a book. The human intellect requires something more condensed from which instruction may be had without the friction consequent on the laborious effort of acquiring knowledge from such a source, too mixed and vague, the mind of an adult would naturally tire of such a task; with views like these, we cannot see a single benefit accruing from such appliance as a means of teaching youth.

We, perhaps may be accused of almost Atheism because we would fain exclude the so-called sacred Bible. What makes it sacred, we would ask, more than any other book containing truth? Does it become a greater truth because man sees fit to call it so? What proof can ye adduce that the inculcations there contained are God's own words? Ye must admit ye have none other than those concocted by some fanatical priest, who may have manufactured proof as baseless as the creed professed by him and millions of deluded followers, blind and superstitious as they are, they need enlightenment.

Whilst we eschew religious dogmas and erratic creeds, we admit the grand and glorious power directing the movements of the Universe, incomprehensible to our finite minds, yet permeating all things, making itself seen and known through all creation. Let this self-same faith be made manifest in all your Public Schools, let it be written in golden letters on the walls: "There is one God, yield strict obedience to His Laws and be happy." Here would be Religion ample for all man's needs in an unperverted state.

Parents or guardians have a perfect right to impress upon the tender mind what they conscientiously believe correct, and no one need complain, but as public teachers, paid by all alike of every religious denomination, ye are stepping widely from your path of duty the moment you attempt to clog the youthful mind with your peculiar creed; because that moment ye violate one of the most important laws of God, "Charity," most beautiful in its character, though little practiced among mankind.

Oh, was this law better comprehended, the world might be almost a Paradise, sin and iniquity would seek concealment, and all the brighter scenes of life would be exhumed and made to benefit humanity.

We hope the time is coming when ignorance and bigotry shall be removed, and man enfranchised from the incubus, may stand erect in the presence of his God

and the assembled hosts of Heaven, ready to avow the Unity and Fatherhood of God, the Maternity of Nature, and the Brotherhood and Sisterhood of all Humanity.

Then will resound from every corner of this Universe, aye from centre to circumference: "Glory to God in the highest! Peace and good will to men!"

To contemplate such an issue seems to stir up every faculty of the human soul to increased action, and I beseech the Author of all Good, that all schisms may cease, that one universal belief in God's supremacy may enter the heart of every human being to the entire exclusion therefrom of all that is dark and mystical, so that error may decrease, and truth, aye God's own truth, prevail, and man be benefited thereby.

With deference we offer the above thoughts, hoping they may be received in kindness as being well meant, for whether salutary in their influence or not, we have the consciousness of having performed our duty.

## Wisconsin North Association of Spiritualists.

The meeting of this body in quarterly conference, at Oakfield, Wisconsin, on the 25th and 26th of September, was truly a success. The delegation was not large, but it was full of heart interest—large in soul. The speakers present were E. V. Wilson, Ada L. Ballou, and J. O. Barrett, each of whom was deeply moved in the utterance of bold words, tempered with Charity. The best of feeling prevailed. The inspiration was powerful and uplifting. The interest increased to the last. The moral effect will be lasting. The Orthodox sub-stratum of society in Oakfield is a genuine hardpan, pounded down and shined well with fire and brimstone; but it has been penetrated, and is constantly growing thinner, and redemption draweth nigh. The Spiritualists of Oakfield, though few in numbers, are vigilant, brave and generous. Of such material is the Republic of Heaven. \*

## Grove Meeting at Hingham.

On the 11th and 12th of September, a grove meeting of Spiritualists was held at Hingham, Wisconsin. It was a home gathering, and a home talk, and an effectual one for good. The people are stirred up to think. Orthodoxy is damned and the devil is mad. Bros. Miller and Barrett, of Glen Beulah, and Benjamin, of Hingham, were the principal speakers. The audience was large. What made the occasion specially attractive, was the singing of James G. Clark. This superb ballad singer, breathing in his music the eloquence of lofty truth and reform, is winning laurels all through this country. He is no Sectarian. His religion is world wide. Singing souls into heaven is, after all, the crowning victory. \*

## Brief Items.

Emma Hardinge has arrived from England. During October and November she lectures in Philadelphia.

J. B. Ferguson speaks before the Spiritualists of St. Louis this month.

Dr. J. R. Newton is healing the sick at Buffalo, N. Y. He is at the Bloomer Hotel.

## Obituary.

Left the earth form from Gordon, Darke county, Ohio, July 24th, Mrs. ELIZABETH WIKLE, aged 32 years, 9 months and 18 days.

Mrs. WIKLE was a Spiritualist, and during a long sickness, which caused much suffering, she was always calm and cheerful, trying to encourage and strengthen her husband for her separation from himself and her two little daughters. Up to within a few moments of her departure, she gave directions about her affairs, and stepped into the waters without a doubt or fear. The writer delivered her funeral discourse, to a very attentive audience, at West Alexandria, on the forenoon of September 12th. JAMES COOPER, M. D.

BORN AGAIN.—Born into spirit life, Orlo L. Zottman, the beautiful child of Mr. and Mrs. J. A. Zottman, No. 94 Liberty street, Cleveland, Ohio.

The funeral services were held at the residence, Sept. 16th, A. A. Wheelock officiating. Sweet the consolation that Spiritualism offers at such an hour. Parents and loved ones were assured of a reunion, where the full grown consciousness of this immortal bud of beauty and innocence, now only transplanted to a fairer clime, should greet them in the exercise of enlarged and perfected powers of mind, which spirit life alone, through the grand laws of growth and progress can develop. Infants are buds of immortal life! Budding here, they will grow and bloom in beauty forever in the summer land of the soul.



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## Notice.

Will our Wisconsin subscribers please notify us if they do not get the Spiritualist? We will correct all mistakes, and see to it that each one gets the full number of papers they are entitled to. Be particular to state when your subscription commenced.

## Non-Responsible Agents.

Consequent upon the changes growing out of the organization of the American Spiritualist Publishing Co., Mr. H. O. Hammond no longer represents this paper or Company.

## Ohio Notes.

The first meeting of the newly elected Executive Board of the Ohio State Spiritualist Association, will be held at the office of THE AMERICAN SPIRITUALIST early in November. Due notice will be given of the day of the meeting.

Mrs. Colby, a trance speaker from the West delivered two discourses before the Spiritual Society of Cleveland, the 3d ult. Expressions of satisfaction were universal. Mrs. C. remains with us till November. We predict a revival.

Mrs. S. E. Warner, one of our most energetic speakers, is doing a good work in this State. The friends at Geneva, Farmington, Medina and Seville, have been blessed with her presence. See address in speakers' register.

W. A. Flanders, a healer of remarkable powers, who has been practicing successfully in the West the past year, has taken rooms under the AMERICAN SPIRITUALIST office. Strengthened by the invisibles, he is benefiting the sick. Call and see him.

The liberal friends of Independence and Brecksville, Ohio, have organized a society for the propagation of the Harmonial Philosophy, and kindred themes. The officers are Charles H. Palmer, President; William Green, Vice President; J. L. Gleeson, Secretary; Mrs. Emily Fosdeck, Treasurer.

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## Meetings.

A. A. Wheelock will speak at West Richfield October 9th and 10th; at West Farmington, October 17th; at Wooster, October 24th.

C. B. Lynn lectures in Andover, October 10th; in Linesville, Pa., October 17th; in West Farmington, October 31st.

O. L. Sutliff will speak at Cardington, O., Wednesday evening, November 2d; at Delaware, Nov. 4th, 5th, 6th and 7th; at Ashley, Nov. 12th, 13th and 14th; at Millin, (Parks' School-house,) Nov. 19th, 20th and 21st; at Columbus, Nov. 25th, 26th, 27th and 28th.

C. D. Ensign speaks at Ashby, O., the first Sunday of each month.

Mrs. S. M. Thompson speaks in Alliance the third Sunday of each month.

## Speakers' Register.

A. A. Wheelock, 47 Prospect street Cleveland, Ohio. Will answer calls to lecture, officiate at funeral and marriage ceremonies.

Hudson Tuttle, Berlin Heights, Ohio.

E. S. Wheeler, care of AMERICAN SPIRITUALIST, Cleveland, Ohio.

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## The Home of the Soul.

BY C. F. A.

There's a beautiful land, where, when sweet roses fade,  
They bloom again fair, and more bright,  
Where the tall arching trees cast a beautiful shade,  
And rivers flow free to the right;  
There are many-hued gems, fit for rich diadems,  
That sparkle in beauty, in mountains and glens,  
And delicate flowers entwine graceful bowers,  
Unfolding in beauty with fast fleeting hours.

In this beautiful realm the mountains tower high,  
Majestic and grandly sublime,  
And golden-tinged clouds in the sun-lighted sky,  
Are throbbing with life that's divine;  
And fountains play sweet with a musical beat,  
And kisses the fruitage that often it meets;  
And fragrant dew shines 'mid luxuriant vines;  
And beauty is "allwhere" and has no confines.

In this beautiful land the birds carol songs  
That are full of thanksgiving and praise,  
And join the breeze anthems that oft float along  
When the stars send their radiant rays;  
And a fragrance that seems like the essence of dreams,  
That is subtle and clear in its mystical gleams,  
Through the senses soft roll with delicious control,  
For this glorious realm is The Home of the Soul.

Each mountain is justice, each fountain kind thoughts,  
Each flower aspiration divine,  
Each gem is kind deeds, and each tree is outwrought  
By prayers that in all souls must shine;  
And charity's dews will never refuse  
O'er sympathy's vines its life to diffuse,  
And truth is the stream, while the stars of hope beam  
And the bright Sun of Love over all clouds must gleam.

And Science rings anthems over all things around,  
Penetrating each fiber of life,  
While the birds of ideas will warble sweet sounds,  
Bringing harmony out of all strife.  
So while we're below we will let our hearts grow,  
Well knowing each life to that fair home will flow  
On the essence so clear of spirit-lines dear,  
That bring us to soul-life forever more near;  
Its electric control will brighten that goal,  
Till we enter in glory the Home of the Soul.

## What is the World Coming To?

ALLEGED CRIM. CON. IN EAST CLEVELAND—A CLERGYMAN OF NINE YEARS RESIDENCE ONE OF THE PARTIES—BEING DISCOVERED HE GOES TO CHICAGO—IMMENSE SENSATION IN THE CHURCH.

A case of alleged illicit intercourse between a clergyman of East Cleveland and one of his parishioners—a young lady in her teens—has come to light during the present week, the details of which are well calculated to provoke the inquiry, "What is the world coming to?" The first rays of light in this case were revealed on Monday. Since that time spark after spark has been added to the revelation of the secret, until that entire section of the city is in a blaze of excitement. On the street, in the shops and stores, around the fireside, and in every nook and corner of the corporation of East Cleveland, people are thinking and talking of the affair continually. The name of the lady is omitted for her sake, and for the sake of her family. The publication of the name of the clergyman is given with unfeigned regret, on account of his devoted wife and accomplished daughters. It is sad to think they must suffer to a certain extent for his indiscretion. The members of the church to which he belonged, and his neighbors are deeply affected with the situation of the family, and some have not been able to repress a tear when the full force of the offence has overshadowed their mind. Repressing the sympathy of a stranger for all who have been aggrieved, we shall proceed to give the facts as ascertained by our reporter.

Nine years ago, Rev. Mr. Richardson, a graduate of Oberlin College, came from Austinburg, Ashtabula county, O., to assume the rectorship of the Congregational Church in East Cleveland. At that time he was 36 years of age, and full of promise to the church. He is a man of medium size, rather slender, with a few grey hairs—his general appearance being that of a refined and well preserved gentleman of 45. He was not

remarkably brilliant in the pulpit, but was entirely at home as a conversationalist, being affable with all who came in his way. The church and community reposed unlimited confidence in his moral nature. As years passed by, this affection was cemented by ties of greater strength, until a whisper against his good name would not have been entertained without the most infallible evidence of its truthfulness.

Near the residence of Mr. Richardson, which was on Euclid Avenue, in the rear of his Church, lived a gentleman who was a member of a Methodist Church. This gentleman was the father of the young lady who has gained such unpleasant notoriety in connection with the case. Over three years ago the father of the young lady, believing he had sufficient grounds for so doing, quietly admonished the clergyman not to bring reproach upon the church, himself, and the families concerned, by cultivating an existing intimacy with the daughter. If the father had good reason for his suspicion, it was broken off at that time by the outward actions of the clergyman and daughter. They seemed to be as remote from each other in secret affection as the poles. As time progressed, the correspondence and intimate acquaintance was renewed. The young lady visited the family of the minister, and finally joined his Church. At length the father moved away from East Cleveland, to Madison, Lake county, O., where he has resided until the present time. The sequel will show that the correspondence has been kept up between the two since their separation at the date of the father's removal.

A few days ago Mr. Richardson went East to visit some friends, and see a daughter, who was at school. Meanwhile, the pulpit of his church, as usual during the summer vacation, remained unoccupied. As the time approached for his return, the young lady left her home in Madison, to visit Cleveland, directing a sister to forward any letters that might come to her. The residence of Mr. Richardson was one of her stopping places while in the city, and while there she received the most cordial reception from Mrs. R. Meanwhile, Mr. Richardson, while rattling along in the cars, wrote a short note, informing the young lady as to exact date of his arrival at home, and directed it to Madison. Had a sister taken this note from the Post Office, the writing of this report would doubtless have been postponed to some future time. [Such revelations, so experience says, are only questions of time.] It so happened that the father was first at the Post Office, after the arrival of the note, and he got it. Something induced him to open it. The signature of the author, and a few words at the commencement, fairly opened his eyes with wonder. He went home, broke open his daughter's trunk, and found more of the same sort. One of them, dated long ago, when she lived in Cleveland, said, "You watch out, and I'll pass your house at — (giving the hour). If you can get away from the family, come out, and we will take a walk over to the cemetery"—meaning Woodland. This quotation is one of the few leading to others that will be permitted to remain unprinted. The reader will readily imagine their tendency.

The father came to Cleveland at once, and laid the matter before the deacons of the church. They visited Mr. Cowles, of Oberlin, where a consultation was held, and it was concluded to kick the offender out of the church, without any explanation or trial whatever. They returned to the city and laid the correspondence before Mr. Richardson, who, up to that time, had not been aware of the situation. He preached once after his return, on Sunday, Aug. 22d. When confronted with the evidence of his offence, he wanted to explain. Explanations were not in order. The deacons shook the letters in his face, and told him that they contained all the explanation that was necessary.

"But," said he, "Who will officiate next Sunday?" meaning Aug. 29th. He was informed that the flock should not suffer for lack of a shepherd. Communion day being Sept. 5th, Mr. R. was desirous of staving his discharge off until after that date. The deacons peremptorily refused to banter with him on the subject,

and intimated that his immediate removal from East Cleveland was the only thing that could be tolerated. One of them, pitying the fallen man, brought him to the city in a buggy, and he took a train for the West, either to Grand Rapids, or Chicago.—*Cleveland Plain-dealer.*

## Justice in New York.

Judge Dowling, of New York, loves a practical joke. The other day a man was before him, charged with whipping his wife.

"How came he to beat you?" asked Judge Dowling. "Underneath where we live, at 470 Grand street, there is a dance-house," explained the wife. "I was told my husband was there, and I took a woman with me, and we went and looked in."

"Was your husband there?" pursued the Judge.

"Yes, sir."

"Dancing?"

"Yes, sir."

"Did you go inside?"

"No, sir; but my husband saw me, and soon came up to my own room, where he beat me and smashed the furniture."

"It was not a proper place for her to go," spoke up the husband.

"It was a proper place for you, I suppose?"

"Any place is proper for men."

"Do you really think so?"

"Yes, sir."

"Well, then, I'll send you to the Penitentiary for three months."

## Row in a Church.

There was a small row in the Catholic Church at Lee, Massachusetts, recently. Father Brennan, the resident priest, while reading a list of church subscriptions took occasion, when he came to the name of Patrick Owens to publicly upbraid him for the smallness of his subscription (\$5), adding other remarks which Owens deemed insulting, and in an excited voice he asked the priest to return him the amount of his contribution. This unusual episode, of a man angrily talking to a priest, created an excitement among the congregation, and Father Brennan ordered a constable to remove Mr. Owens for disturbing the meeting. Mr. Owens defied both priest and constable to touch him, and said he would go when he pleased. Shortly after this he and his wife peaceably departed, the constable following, and the congregation broke up. Both sides parade a lengthy statement of their griefs in the local paper, the priest claiming that this is but an outbreak of the hostility to him and the church among the rum-sellers of his flock, for his efforts in the temperance cause; while Owens' friends charge the priest with transcending his proper functions, demanding money in an arrogant manner, and inaugurating a "reign of tyranny."

A curious case of somnambulism occurred in Paw Paw, Michigan, a few nights since. A little girl of eight or nine years, arose in her sleep and crawled through a window of her bedroom in her night-clothes, and taking the family dog with her, went to a neighbor's house, some forty rods away, and into their strawberry patch. She was seen by some one soon after to go home. Her parents were awakened by her crying at the front door, and, on letting her in, she told them where she had been, but was still asleep, as she knew nothing of the affair in the morning.

"It was my invariable custom in my youth," says a celebrated Persian writer, "to rise from my sleep to watch, pray and read the Koran. One night, while I was thus engaged, my father, a man of practiced virtue, awoke. 'Behold,' said I to him, 'thy other children are lost in irreligious slumber, while I alone am awake to praise God.' 'Son of my soul,' said he, 'it is better to sleep than to awake to remark the faults of thy brethren.'"

A little boy in New Bedford, in giving an account of his brother of the Garden of Eden, said: "The Lord made a gardener, and put him into the garden to take care of it, and to see that nobody hurt anything, or pasted bills on the tree."